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MISSIONS IN THE WORLD *of* TOMORROW

A STUDY COURSE BY

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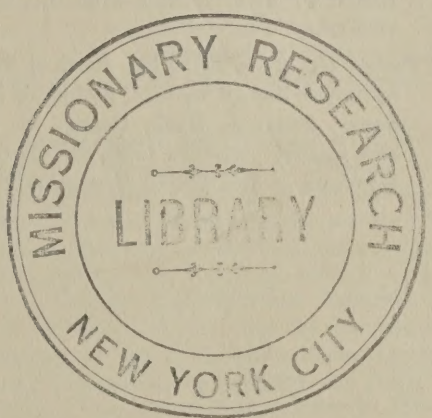

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THE STUDENT CHRISTIAN MOVEMENT

This discussion outline is based on the following books:

RE-THINKING MISSIONS, a Laymen's Inquiry After One Hundred Years.

THE PRESENT DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY, by John R. Mott.

Special editions of these two books, reprinted to accompany this study outline, may be obtained from the Committee on Missions in the World of Tomorrow, 347 Madison Avenue, New York, N. Y.

As further reference material the following are recommended:

The "Supplementary Readings" listed in connection with the studies herewith.

The bibliography in THE PRESENT DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY.

"Packet No. 2"—containing succinct statements by authoritative writers, including Robert E. Speer, Pearl S. Buck, George E. Sokolsky, and others. (Secure from the Committee on Missions in the World Tomorrow.)

FOREWORD

It may be questioned whether at any time in the past the students of North America have gone into the world to meet greater demands upon all their powers than will be the case with the young men and young women now thronging our universities, colleges, theological seminaries, and other institutions of higher learning. The present generation of students confront a situation, near and far, presenting the greatest combination of grave issues and unfinished problems that the world has ever known. Mankind during the World War, the years immediately following that struggle, and the years of the very recent past has been experiencing a most severe testing time. In this fateful period we have witnessed a vast process of exclusion in which confidence has been withdrawn from one after another of so-called foundations and pillars. More and more men are coming to look to Christ as the One who can meet adequately the deepest needs of the human heart and of the human race. This is leading on every hand to a fresh study of Him, His program, and His resources. One significant step in this direction has been the study of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, culminating in a report recently issued in the volume entitled RE-THINKING MISSIONS. Since its appearance this volume has had a remarkable circulation and is now calling forth most lively discussion, penetrating criticism, and thorough study in different parts of the world. It is truly a timely and thought-provocative volume, and, when studied and discussed along with other relevant works—for example, other recent surveys, and also in connection with the publications and actions of mission boards and of the indigenous churches of the Orient dealing with the same issues—it is calculated to help greatly the Christian forces in their efforts to meet the present overwhelming world situation.

It is particularly gratifying to note the keen interest in this whole discussion on the part of students and professors. On their own initiative steps have been taken resulting in the setting up of a representative committee to foster throughout the student field of North America the study and discussion of the vital issues which have been raised. I commend heartily this series of outlines and bespeak for them wide use throughout the American and Canadian student field. Nothing could be more important than that the new generation should have a vivid awareness of the vital issues under consideration and that they should seek to equip themselves for the large, constructive, heroic, and sacrificial services they must render in the world of tomorrow.

JOHN R. MOTT.

STUDY I

WHAT SHOULD CHRISTIANS BE DOING IN THE MODERN WORLD?

Readings

RE-THINKING MISSIONS. Chapter I: The Mission in the World of Today.

THE PRESENT DAY SUMMONS. Chapter I: World Trends.

The Far Flung Line

"Distributed over the world are men and women who have decided to hazard the one life they have on the belief that man, individually and corporately, can be transformed by the life-giving enduring power of Christ and that incomparably the most important work in the world is to share with all mankind the reality of God's gift in Him. Their confidence in doing this is based on their personal experience of Him, reinforced by that of the Christian community through the centuries."

These words by Basil Mathews describe a great company among whom are numbered tens of thousands of graduates of the universities of America and Europe. These men and women have left their homes to go to every corner of the planet for the sake of an ideal. Are they suffering from a "touch of madness"? Or, are they doing a wise thing?

The Laymen's Inquiry

The work of persons such as the company referred to above, has just been subjected to a two-year study by a group calling itself the Laymen's Inquiry. The Commission confined itself to India, Burma, China and Japan, but within these areas made a very careful survey, asking constantly whether the work of missionaries should be continued, and if so with what modifications and under what conditions. The answer of the Laymen's Inquiry to the major question as to whether this kind of work should continue is found on page four of RE-THINKING MISSIONS, as well as in the summary on page 325. Read these passages and consider carefully whether the reasons given are adequate for the judgment reached. Would you give other reasons, or would you come to a different conclusion?

What Do You Think Christians Should Be Doing?

What would you like to see these tens of thousands of people described in paragraph one doing? Would you like to have them all come home, or stay where they are? If the latter, what would you

like to see them trying to accomplish? Think over such facts about the contemporary world as are familiar to you—its political, economic, social, intellectual and religious conditions—and make a list of the things which you think these people should be attempting to do.

What the Laymen's Inquiry Thinks Christians Should Be Doing

On this page you will find a series of statements (quoted from RE-THINKING MISSIONS) dealing with the function of Christians in the modern world. Read these over, checking the statements with which you agree, double-checking those you consider best. Mark a cross opposite the statements you regard as false, or inadequate or irrelevant.

When you have finished marking the list, compare your results with those of other members of the group. How far do your judgments agree? How far do they differ? Find out why you differ, pressing back to the philosophy underlying your judgments.

Reserve for further study the statements which you have double-checked.

Consider those statements on your own original list which have no parallels on the list from RE-THINKING MISSIONS. (It may be that they are actually found or implied in the book, but not included in the list of quotations.) If you cannot find them in the book, see if you can discover them in THE PRESENT DAY SUMMONS. Have you really got hold of something important? If so, do not sacrifice your own insights to a Commission, however distinguished it may be.

EXCERPTS FROM "RE-THINKING MISSIONS"

GENERAL STATEMENTS OF THE MISSIONARY'S FUNCTION

1. To reveal the glory and magnificence of the Christian view of life (p. 16).
2. To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world (p. 50).
3. To live among men as an undiscouraged lover of their ideal interests as well as of themselves (p. 78).
4. To demonstrate Christ's principles in life (p. 247).
5. To follow the obvious teachings of Jesus and to undertake the actual experiment of life that would make the Kingdom of God a reality (p. 112).
6. To make the spirit of love the guiding principle in meeting all specific ethical problems (p. 56).
7. To show how to attain completeness and fullness of life, not by conventional and pious answers but by discovering a power of life which brings its own demonstration and which makes life a victorious and joyous business (p. 95).
8. To transmit the Christian way of life by quiet personal contact and contagion (p. 65).

9. To plant seeds of life which may thrive under Oriental conditions and from which may spring up in the hearts of men and women new conceptions of life and a new dynamic that will give to people the impulse to strive for higher ideals (p. 219).
10. To help men find the supreme good (p. 19).
11. To convey a clear and convincing message of idealism solidly based upon the testimony of human experience and upon the eternal nature of the universe (p. 97).
12. To speak out for humanity and justice against exploitation (p. 11).
13. To cherish the timid staring creature man and to assist him in every way to realize his longings for peace, tranquillity, beauty and affection (p. 254).
14. To evangelize by living and by human service (p. 65).
15. To proclaim a gospel and to establish centers of religious life (p. 24).
16. To develop the Church as a spiritual fellowship and communion of those who have found a new spring of life and power by the impact of the Christian message (p. 109).
17. To be an ambassador representing the Christian way of thought and life, ready to give advice and counsel whether to the local church or to other leaders of religion and thought, sympathetically concerned with the problem of changing local culture, and trying to minimize the strains of an abrupt breach with tradition (p. 26).
18. To serve as an interpreter between East and West (p. 247).
19. To represent to the Orient the spiritual sources of western civilization, while its other aspects, technical and material, are being represented so vigorously in other ways (p. 59).
20. To promote world unity through a spread of the understanding of the vital elements of religion (p. 27).
21. To promote a scientific habit of mind (p. 42).
22. To challenge the right of any man to nullify the right of every other man to an opportunity to share in the products of nature and the products of social effort (p. 248).

Relation to Other Religions

23. To be a co-worker rather than an enemy (p. 40).
24. To exert a positive effort to know and understand the religions around one and then to recognize and associate oneself with kindred elements in them (p. 35).
25. To be a brother in a common quest (p. 31).
26. To seek through liaison with scholarly inquirers and interpreters of the Orient a deeper grasp of the meaning of Christianity (p. 28).
27. To aid other faiths to a truer interpretation of their own meaning (p. 37).

28. To make clear the function of religion in completing the unfinished world view of science (p. 42).
29. To work with enlightened members of other faiths for a non-superstitious conception of providence and prayer (p. 42).
30. To share in a mutual way, each teaching, each learning, each with the other meeting the unsolved problems of both (p. 46).
31. To release people from the intricacies of polytheism (p. 50).

Specialized Functions

32. To carry on pioneer and experimental work in education, medicine, rural development and other social applications of the Christian way of life (p. 28).
33. To render (medical) service in love, responding to conscious need, giving without inducement (p. 201).
34. To interpret Christ and His way of life through writing and printing (p. 193).
35. To establish centers for the avowed purpose of facilitating coöperative religious inquiry (p. 47).
36. To deal scientifically and intelligently with human beings trying to adjust themselves to new factory environment (p. 244).
37. To interpret Christ and His way of life to students (p. 183).
38. To maintain settlement houses at a high state of efficiency (pp. 249, 269).
39. To maintain friendly relations with leaders of every variety of economic thought (p. 254).
40. To develop by common worship and common aspiration a spirit of harmony and unity much needed in industrial relations (p. 249).
41. To work patiently to develop indigenous music for community worship (p. 90).
42. To release the springs of personality through education (p. 116).
43. To work for the improvement of agricultural and village life (p. 214).
44. To provide for the social needs of youth through mixed activities in church life and through community centers (p. 271).

STUDY II

CHRISTIANITY AND OTHER RELIGIONS

Readings

RE-THINKING MISSIONS. Chapter II: Christianity, Other Religions and Non-Religion.

THE PRESENT DAY SUMMONS, pp. 196-198.

The Place of Religion in Life

How can I make life yield its utmost possibilities and satisfactions? How can I achieve unity for my divergent impulses? How can I discover some plan of life which I can follow without doubt or misgiving? How can I maintain inward calm in the midst of outward turmoil? How can I find the meaning of my own mysterious existence?

It is with fundamental questions of this sort that religion has always dealt. The great historic faiths—such as Christianity, Islam, Buddhism—not only have answers to these questions, but they have centuries of experience in guiding people in the art of living, based on their respective philosophies of life. Today, as in previous generations, multitudes of young people are seeking, in these historic fellowships of accumulated experience and insights, a way into a more unified, more meaningful, more satisfying existence.

New Movements

Yet, one of the most novel and extraordinary elements in the contemporary world is the fact that millions of young people are claiming that they have found true meaning of life through passionate loyalty to new movements like Fascism and Communism.

Fascism is one of the recent embodiments of Nationalism, which exalts the nation into the supreme object of loyalty. Frequently it is spoken of as a new religion; in fact occasionally it speaks of itself in this way. At the same time it does not hesitate to borrow from Christianity such elements as it finds useful to it.

Communism is aggressively anti-religious, yet Communism itself is often regarded as a religion, because of the way it can enlist the whole-souled devotion of its followers, because it feels that its way of life is in harmony with the true nature of the universe, and because it has many of the features of organized religion, such as dogmas, holy days, rituals, heroes, martyrs and missionaries.

Whether or not Nationalism and Communism are to be regarded as religions—a matter largely of definition—they at least show us that faith is psychologically more satisfying than doubt; that loyalty to a cause greater than oneself is more satisfying than devotion to one's

own petty interests; that there is a zest about sacrifice and hardship when endured for something which is considered to be thoroughly worth while. They show us, too, how effective an idea becomes when it is embodied in an "emotional culture" which by its symbolism and its ceremonies constantly renews the feelings of loyalty and enthusiasm.

The Drift Toward Secularism

Among the intellectuals of every country are many persons today who are turning away from traditional religions and are seeking to attain the good life by the techniques of modern science. In America one phase of this movement, calling itself "the Religion of Humanism," summons individuals to perfect themselves by their own efforts, using their knowledge of psychology and other sciences. In many other parts of the world this movement, an unorganized but nevertheless a very distinct tendency, is called secularism and various other names.

What is the Right Attitude Toward Other Religions?

In Chapter VIII of THE PRESENT DAY SUMMONS, pp. 196-198, is described the changing attitude of Christians toward the non-Christian religions, as shown at the Conference at Jerusalem in 1928. Previously much of the emphasis of Christians had been upon the unfavorable features of non-Christian systems. At the Jerusalem Conference, however, emphasis was placed on the *values* in these systems.

The Laymen's Inquiry has discussed the attitude Christians should show toward other systems in RE-THINKING MISSIONS, Chapter II, pp. 29-48. There is insistence on "the necessity that the modern mission make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are in them." It is recognized that there are errors in the non-Christian religions, but it is argued that it is not the duty of Christians to attack these errors, because there are within these systems movements working for reform more effectively than outsiders can do. Christians are urged to take the attitude that "we are brothers in a common quest" and that we should practice mutual sharing with the followers of other faiths.

Secularism, however, is regarded as a "menace" not only to Christianity but to all religion (p. 29), and it is asserted that Christianity is now actually aligned with the non-Christian faiths against this common danger (p. 33). A similar position is taken in THE PRESENT DAY SUMMONS (p. 47). In neither of these two books are Nationalism and Communism regarded as religions. Nationalism is discussed chiefly from the standpoint of the changes it makes necessary in missionary administration. Communism is discussed as one phase of secularism. (RE-THINKING MISSIONS, pp. 33, 253-255; PRESENT DAY SUMMONS, pp. 42, 43, 47, 180.)

Divergent Views

The positions taken by the Laymen's Inquiry in regard to other religions have been vigorously challenged from several quarters.

Some have criticized the idea of Christians joining in a common quest with non-Christians, asserting that Christians are not out on a quest for God, but are out to tell men that they have found God in Christ.

Others have expressed the fear that the proposed fraternization between Christianity and other religions will end in eclecticism and syncretism—people will select the ideas that suit them and will combine them into a mosaic that has neither power nor coherence.

Others feel that it is an unnatural alliance for Christians to combine with other faiths against secularism and humanism. They say that many secularists are intelligent and free from superstition, and are sincerely working for improvement in education, public health, rural development and other causes for which Christians stand. Why then should Christians combine with other religionists, often superstitious and unprogressive, against the secularists?

Questions for Discussion

1. Which of the following attitudes toward other religions is most likely to be right: opposition, indifference, over-appreciation, scientific inquiry, sympathetic insight? Should one have the same attitude toward *all* non-Christian religions? Do you feel that you would be justified in an attitude of indifference toward certain religions, in an attitude of opposition to others, and in an attitude of sympathetic insight toward still others?

2. When a Christian sees in another religion some truth which he has not seen before, what should he do:

   Reject it because of its origin?
   Accept it, giving credit to the other religion?
   Accept it, claiming that it is already implied in his own faith?

3. Compare Fascism, Communism, Humanism in their respective appeals to the contemporary world. How do they compare in their ability to affect the emotions and the will as well as the intellect? How do they compare in their appeal to the untutored?

4. Is science competent to tell us the meaning of existence? Can it tell us in which direction to aim in trying to perfect the human race, or can it merely give us help in technique after we have decided what our ideal is?

5. If you were working in China, would you feel that you were more naturally aligned with the Buddhists and Taoists than with Dr. Hu Shih, the leader of the Chinese Renaissance, who is a "secularist"? (For a glimpse of Dr. Hu's point of view read his chapter entitled "The Civilizations of the East and of the West" in WHITHER MANKIND, edited by Charles Beard.)

6. If you were proposing a code of ethics to apply to different religions in their conduct toward each other, what would you include? For vividness imagine a group of Buddhist missionaries coming to your town in America. How would you like them to act—in the way they spoke of your faith, in the inducements they offered to individuals to change their affiliation, in the proselytizing of children, in attempts to change local customs? When you have finished your code compare it with what D. J. Fleming has written in WAYS OF SHARING WITH OTHER FAITHS, Chapters XVII and XVIII.

7. What do you think of the "Venture in Understanding" described on p. 33f of RE-THINKING MISSIONS? Would such an experiment work among persons who are not "carefully chosen spiritual leaders"?

8. What would you consider an intelligent course in choosing for yourself the way of life you will follow? What information would you seek to obtain? What criteria would you use in making your judgments? Would you depend chiefly on intellectual or on emotional factors?

9. What difference would it make to Mahatma Gandhi in his life and world if he became a Christian? (See ROADS TO THE CITY OF GOD, pp. 32, 33.)

Supplementary Readings

THE WORLD'S LIVING RELIGIONS, by Robert E. Hume.

TREASURE HOUSE OF THE LIVING RELIGIONS, by Robert E. Hume.

ATTITUDES TOWARD OTHER FAITHS, by D. J. Fleming.

WAYS OF SHARING WITH OTHER FAITHS, by D. J. Fleming.

ESSAYS ON NATIONALISM, by Carlton J. H. Hayes.

EMOTION AS THE BASIS OF CIVILIZATION, by J. H. Denison.

HUMANITY UPROOTED, by Maurice Hindus.

THE CHALLENGE OF RUSSIA, by Sherwood Eddy.

STUDY III

THE CHRISTIAN MESSAGE TO THE WORLD

Readings

THE PRESENT DAY SUMMONS. Appendix, p. 249f.

RE-THINKING MISSIONS. Chapter III: Christianity; Its Message for the Orient.

How Should the Message Be Given?

A Chinese once characterized Christianity as "the most talkative religion." Whether or not this is deserved, there are in the Laymen's Inquiry Report frequent pleas for less reliance on words and more upon deeds. We are reminded that "the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech" (RE-THINKING MISSIONS, p. 326). Also, there is a plea for less emphasis on doctrine and more on a "thoroughly vital message, exposed in living forms of thought which convince and persuade the mind of today" (pp. 94, 95).

The Content of the Message

Many have been the attempts recently to formulate the Christian message. We shall here give our attention to two of these attempts. One of these, drawn up at the Jerusalem Conference in 1928 by a Committee of which the co-chairmen were Bishop Temple of England and Robert E. Speer of the United States, is remarkable in that it was adopted unanimously by the delegates of fifty-one countries. Beginning with the sentence, "Our message is Jesus Christ," the whole document is a development of this theme. (See PRESENT DAY SUMMONS, pp. 250-264.)

The Laymen's Inquiry has also attempted to formulate the Christian message, especially for the Orient. (See Chapter III, RE-THINKING MISSIONS.) This statement asserts that to declare that our message is Jesus Christ, while full of meaning for those who know what Jesus stands for, is full of mystery for those who do not. It attempts, therefore, to formulate a message "in more immediate connection with common experience and thought."

Read carefully the two statements of the Christian message mentioned above, asking yourself: Are these statements true? Are they adequate? Are they expressed in language a modern person can understand? What elements would impress me most, were I hearing such ideas for the first time?

Questions for Discussion

1. What are to you the central and essential parts of the Christian message?

2. Does Christianity deserve the characterization of being "the most talkative religion"? Can the message be conveyed wholly without words? Can it be conveyed wholly with words?

3. How should the following types of people express the Christian message: doctors, nurses, teachers, engineers, business men, authors, social workers, artists, musicians?

4. How would you express the Christian message to an unemployed person looking for work? to a laborer striking for a shorter working day? to a soldier in the army? to a farmer who cannot sell his produce? to a disillusioned student? to a cynical professor? to a manufacturer? to an editor?

5. What is meant by the symbolism, observances, imagery and story of Christianity referred to on p. 51 of RE-THINKING MISSIONS? Do you agree with the estimate of their value given there? What is the importance of the "historical fellowship" of Christianity in making clear its message?

6. What do you understand by the statement in the Jerusalem findings, "Our message is Jesus Christ"?

7. What place has the cross in the Christian message?

Supplementary Readings

ROADS TO THE CITY OF GOD, by Basil Mathews.

A FAITH FOR THE WORLD, by William Paton.

STUDY IV

THE WORLD CHRISTIAN COMMUNITY

Readings

THE PRESENT DAY SUMMONS. Chapter V: The Summons to Share.
Chapter VII: The Summons to Coöperate.

A Growing Sense of World Unity

In spite of disagreements about message which have divided Protestants into many denominations, there is among them a growing sense of world unity. This was clearly manifest at the Jerusalem Conference, in 1928, when Christians from fifty-one countries and many denominations met to consider their common task. The same occasion afforded opportunities for fraternization with representatives of Armenian, Assyrian, Coptic, Greek and other ancient churches of the Near East.

Two aspects of the World Christian Community invite our special attention. One is the growing sense of fellowship between Christians in different countries. The other is the increasing coöperation and teamwork shown in tackling the common task. These two aspects are closely related, because engaging in a common task enhances fellowship, and fellowship leads to greater effectiveness in united planning and action.

Fellowship Through Sharing

Fellowship through sharing between Christians of various countries is going on at an increasing rate. (See PRESENT DAY SUMMONS, p. 128f.) The churches of India, China, Japan and Africa, which hitherto were expected only to *receive* help from the churches of the west, are now able to send creative personalities like Kagawa, Jabavu, T. Z. Koo and Sundar Singh, to share their insights with Christians of Europe and America, by whom they are eagerly welcomed. At the same time the younger churches of the Orient are showing their vitality by producing books of a dynamic spiritual quality, books which are useful not only in the countries of their origin but also, in translated form, in Europe and America. (PRESENT DAY SUMMONS, p. 131.)

Team Work

The world task which Christians in every land face today is summarized on p. 132 of THE PRESENT DAY SUMMONS. This task involves not only proclaiming the Christian gospel, but also waging warfare against the opium evil, the white slave traffic, forced labor, race prejudice, economic exploitation and other evils of the modern world.

In this task are elements which Christians share with all men of goodwill; some feel, however, that the churches may well leave to the League of Nations and the International Labor Office the responsibility for dealing with an evil such as forced labor in Africa. Yet the late Harold Grimshaw, whose official duty in the International Labor Office was the suppression of forced labor, came to the Jerusalem Conference to plead with the churches to bestir themselves against this evil, which weighed so heavily on his heart and against which the League of Nations could do but little until strongly reinforced by public opinion. (PRESENT DAY SUMMONS, p. 97.) Similarly R. H. Tawney, author of THE ACQUISITIVE SOCIETY, came to the conference from the London School of Economics to urge the churches to a more aggressive policy in combating industrial exploitation. (PRESENT DAY SUMMONS, p. 99f.)

A Grand Strategy

At the Jerusalem Conference a "grand strategy" was developed for carrying out the task of the World Christian Community. The chief correlating body for the Protestant churches of the world is the International Missionary Council. Though its functions are only advisory, it is exerting a very great influence for unity and coöperation.

Working with this international council are twenty-eight national or regional councils which in turn correlate the work of the different denominations in their respective areas. (The churches of the United States and Canada unite in the Foreign Missions Conference of North America.) Fourteen of these twenty-eight councils are in countries which hitherto have been *sending* missionaries and fourteen in countries which have been *receiving* missionaries. Now *all* countries are to be regarded as sending and all countries as receiving. Where a distinction needs to be made one group is to be called "the older churches" and the other "the younger churches."

Among the projects for which the International Missionary Council is responsible are the following:

Holding a chain of conferences in different countries. (PRESENT DAY SUMMONS, p. 62.)

Maintaining a Department of Social and Industrial Research which has been investigating labor conditions in the copper mines of Southern Congo and which plans other surveys. (PRESENT DAY SUMMONS, p. 89f.)

Initiating surveys of rural life in India, China, Korea, Siam, etc. (PRESENT DAY SUMMONS, p. 62f.)

Constituting a Commission on Christian Higher Education for India. (RE-THINKING MISSIONS, p. 167.)

Publishing THE INTERNATIONAL REVIEW OF MISSIONS.

A glimpse at the kind of work done by the National Christian Councils of India, China and Japan is given in RE-THINKING MISSIONS, pp. 94, 183, 186, 207, 233, 273.

Decreasing Sectarianism

There is a marked trend away from sectarian rivalry among the Protestant churches. Fourteen denominations, including one-third

of the Protestant Christians of China, have recently united to form the Church of Christ in China. Similarly a plan for the United Church of South India has been carefully matured and promises to be consummated in the near future. Other consolidations are going on in western countries. (PRESENT DAY SUMMONS, pp. 146, 189.)

There are also many colleges and universities which are conducted jointly by several denominations. Yet the Laymen's Inquiry feels that the greatness of the task calls for still greater a degree of unity, and suggests a comprehensive scheme for coöperation. (RE-THINKING MISSIONS, p. 318f.) Against this scheme many objections have been raised and it may not prove to be practicable. Yet the need for greater unity and less rivalry is widely recognized.

Questions for Discussion

1. What value does America receive from the visits of such Christians as T. Z. Koo, Kagawa, K. T. Paul, Jabavu? Do you think of them as missionaries?

2. Men like R. H. Tawney of the London School of Economics, and the late Harold Grimshaw of the International Labor Office, are they in their right place at a missionary conference such as that held at Jerusalem? Can you picture the missionary enterprise in such a way that every Christian might have a creative part in it?

3. How would you make the World Christian Community vivid to a group of friends who could not afford to travel abroad?

4. What part should the World's Student Christian Federation play in the World Christian Community? (PRESENT DAY SUMMONS, pp. 21, 112, 115, 182.)

5. How would you evaluate the grand strategy of the International Missionary Council? What do you think of its program for dealing with industrial conditions? (PRESENT DAY SUMMONS, p. 89f.) Is it effective? Is it adequate? How does it compare with the program recommended by the Laymen's Inquiry? (RE-THINKING MISSIONS, p. 249f.)

6. What do you think of the program of the International Missionary Council for dealing with rural problems? (PRESENT DAY SUMMONS, p. 109f.) How does it compare with the recommendations of the Laymen's Inquiry? (RE-THINKING MISSIONS, p. 234f.)

7. Is the plan of the Laymen's Inquiry for administrative unity in missionary work desirable? Is it feasible? (RE-THINKING MISSIONS, p. 319.)

Supplementary Readings

CHANGING FOREIGN MISSIONS, by Cleland B. McAfee.

THE SCANDAL OF CHRISTIANITY, by Peter Ainslie.

THE REUNION OF CHRISTENDOM: A SURVEY OF THE PRESENT POSITION, edited by Sir James Marchant.

FELLOWSHIP IN THOUGHT AND PRAYER, by Basil Mathews and Harry Bisseker.

STUDY V

MAKING OUR IDEALS CONCRETE

Reading

RE-THINKING MISSIONS. Chapter IV: The Scope of Missions.

A Great Effort

Great efforts are being exerted to make concrete the ideal of the World Christian Community sketched in the previous study. While the churches of Europe and America are only too glad to enjoy the benefits of visits from creative personalities from the younger churches, the greater numerical strength and financial resources of the older churches makes it only fair that they should continue to bear the heavy end of the common task.

That they are doing this in a notable way is evident from the fact that the Protestant churches of the United States and Canada are lending, at the present moment, 18,000 trained workers to the younger churches in Asia, Africa and South America, and are contributing thirty million dollars a year to their work. To this must be added the similar gifts of personnel and money made by the churches in the British Isles, Norway, Sweden, Finland, Denmark, Holland, France, Germany, Switzerland, Australia, New Zealand, South Africa.

Glimpses of the Workers

In this vast enterprise where so many thousands of Christians from many lands are working together, there are many forms of service and many specialized tasks, some giving opportunity for high adventure and some calling for the faithful discharge of routine assignments. A few glimpses of some of these workers is all that the limits of these pages will permit.

There is C. F. Andrews, who well exemplifies the ambassadorial type of missionary. An Englishman, he has toiled with Tagore in his Indian school; for years he has been the trusted friend of Gandhi and has written many books about him; he is now working hard to create a better understanding between Great Britain and India. So greatly is he beloved by the people of India that even Hindus interpret his initials, C. F. A., as standing for Christ's Faithful Apostle.

There is Navarro Monzo, helping on a spiritual renaissance among the intelligentsia of Latin America; Ray E. Phillips, wrestling with the terrific racial and industrial problems of Johannesburg in South Africa; Dame Adelaide Anderson, the distinguished factory inspector of Great Britain, working for better factory conditions among women and children in Shanghai; E. Stanley Jones, author of THE CHRIST OF THE INDIAN ROAD, who in offering Christ to the people of India is not also offering western civilization; Mr. and Mrs. Wiser, setting

up their residence on the edge of an Indian village till they were adopted as an integral part of its life; Y. C. James Yen, pushing his Mass Education Movement for China's illiterate millions; W. J. McKee and his colleagues at Moga in India carrying on a famous experiment in village schools; Sam Dean with his Institute of Architecture and Engineering in Peiping; Sam Higginbottom, well known for his union in India of the gospel and the plow; Albert Schweitzer, famed German philosopher, theologian, world authority on Bach, who turned physician and is ministering to the sick "on the edge of the primeval forest" in Africa; Janet Miller, experiencing those fascinating adventures recorded in JUNGLES PREFERRED; Frank Laubach, inventing a system of writing for a Filipino tribe; J. N. Farquhar, editing a series of books on THE HERITAGE OF INDIA; Mrs. Pearl Buck writing THE GOOD EARTH; C. B. Olds conducting a VENTURE IN UNDERSTANDING among leaders of other religions in Japan; Dr. Walter Judd living his philosophy of love in the midst of bandits and malarial mosquitos in China. These are but examples of the kind of work Christians are doing all round the world.

What Is Devolution?

When an American retires from the presidency of a college in Shanghai, in favor of a Chinese colleague, we have an example of devolution which is the process of transition by which the duties and responsibilities, formerly carried by missionaries, are gradually transferred to nationals of the countries concerned.

This process is now in full swing, being hastened by the spread of nationalistic feeling in all the countries where the younger churches are located. This has naturally raised the question whether workers from Europe and America will be welcomed by the churches of Asia and Africa. An answer to this question is found in THE PRESENT DAY SUMMONS, p. 227.

Aspects of Mission Work

This is the subtitle for Part II of RE-THINKING MISSIONS, including eight chapters dealing in detail with eight aspects of missions work: the Church; Primary and Secondary Education; Higher Education; Christian Literature; Medical Work; Agricultural Missions; Missions and the Development of Industry; Women's Interests and Activities. It is suggested that those who do not have time to read these chapters through, pick out for reading the particular aspect of the work which most appeals to them.

Questions for Discussion

1. How far should missions engage in humanitarian work and how far should they concentrate on evangelism? (RE-THINKING MISSIONS, p. 60f.)

2. Is the Laymen's Inquiry right in insisting that the world needs first a new kind of person as the unit of society if there is to be a new social order? Is there any truth in the claim that the social order determines the character of the individual?

3. How far have missions been justified in carrying to the Orient our western types of churches, schools, colleges, hospitals? Is it pos-

sible now to get rid of the foreign aspects of these institutions and make them really indigenous? If so, how?

4. Will there be any place for missionaries from the west in the churches of Asia, Africa and Latin America when devolution is complete?

5. Do you see new methods of work which should be introduced in order to cope more effectually with modern problems and conditions?

6. Is too much money being spent for missions? What is your comment on the following facts: The average church member in the United States contributes $1.41 a year for foreign missions. At the same time he pays each year, through direct or indirect taxes, $38 a year for the army, the navy, the support of veterans and the repayment of war debts?

7. Should a young person offering himself for mission work choose a task which offers opportunities for romance and adventure, or should he be willing to take up humdrum routine work? Is there any work that cannot be touched with imagination?

Supplementary Readings

JUNGLES PREFERRED, by Janet Miller.

THE BANTU ARE COMING, by Ray E. Phillips.

ON THE EDGE OF THE PRIMEVAL FOREST, by Albert Schweitzer.

BEHIND MUD WALLS, by Mr. and Mrs. W. H. Wiser.

NEW SCHOOLS FOR YOUNG INDIA, by W. J. McKee.

THE CHRIST OF THE INDIAN ROAD, by E. Stanley Jones.

THE GOSPEL AND THE PLOW, by Sam Higginbottom.

HUMANITY AND LABOR IN CHINA, by Dame Adelaide Anderson.

MAHATMA GANDHI'S IDEAS, by C. F. Andrews.

WHAT CHRIST MEANS TO ME, by C. F. Andrews.

STUDY VI

THE SUMMONS TO THE IMPOSSIBLE

Readings

THE PRESENT DAY SUMMONS. Chapter X: The Leadership for This Momentous Day.

RE-THINKING MISSIONS. Chapter XIII: Section 1, Missionary Personnel.

How Far Have We Come?

In order to see how far we have come in the preceding studies, use the following check list to indicate the attitude you find yourself taking.

1. The Laymen's Inquiry is proposing a task alien to the true purposes of the Christian religion in the world.
2. The Laymen's Inquiry is proposing a task that seems to me the exact fulfilment of genuine Christianity in the world.
3. The Church is already fairly well carrying out the spirit and techniques proposed by the Inquiry, and the latter has given it far too little credit.
4. The Church is still very imperfectly carrying out the spirit and techniques proposed by the Inquiry.
5. The world task proposed by the Inquiry could be carried out by the Church if its members recognized it, cared enough and would unite to carry it out; but they are very unlikely to do so.
6. The world task proposed by the Inquiry is commendable as an ideal but absurdly beyond the power of the few who recognize it to carry it out.
7. The world task proposed by the Inquiry may well be carried out by the Church, but I do not see that I can do much about it.
8. The world task proposed by the Inquiry captures my imagination. I wish I could see how and where I could share in it.

Add to this check list any other attitudes found in the group. Let the group examine critically the reasons for and the validity of one another's checkings.

Where Do We Go from Here?

Whether or not you checked numbers 6, 7 or 8 in the foregoing list, let us see where these three attitudes would in fact carry one.

The Fascination of the Impossible

It is not new for men to find themselves overwhelmed by forces thwarting their desires and barring their way to imagined good. His-

torically men have reacted in several ways: they have surrendered their original goal and found satisfaction in some other (e. g., personal purity, inner peace, life after death, a future solution of the struggle by God without human aid, etc.); or, they have become cynics, indulging in futile girding at the universe; or, they have shrugged their shoulders and gone off to play; or, they have faced life out with "unyielding despair"; or, they have "just kept smiling"; or, they have risen with unpredictable courage, passion and faith in God (whether they called it that or not), fascinated by the impossible and bent on remaking the world. Whichever of these reactions you personally approve, the fact remains that the direction of human society has again and again been changed, historically, by the kind of people who undertook the impossible. No crisis has been without such people both in the leadership and in the ranks, and it is easy to name notable individuals of this sort in the world at present.

What Can I Do?

Let us consider the relation to the world Christian enterprise of people such as those presented in the foregoing studies. No longer is it valid in a unified world to distinguish the relative importance of different geographical areas. If all four corners of your house are afire, it is irrelevant to discuss *which* fire it is more important to put out. The only valid issue becomes the personal one, *Who* shall put out which fire? The remaining topics of this study are meant to help one explore this issue, as well as the subsequent question, How does one take hold?

The Hundreds Who Go

The kind of individuals—from North America at any rate—whose help is needed and called for in the other corners of the house is set forth in THE PRESENT DAY SUMMONS, pp. 232-248, and in RE-THINKING MISSIONS, pp. 15-18, 289-306. The latter says that missionaries need a self-sacrificing spirit, utter devotion, moral courage, a high order of intelligence, a love of adventure and the capacity truly to understand and generally to love and sympathize with the people among whom they work.

On page 22 of this outline is a list of qualifications proposed for missionary candidates by a personnel committee of several mission boards. Check those qualifications which seem to you most important, comparing them with the simpler list of the Laymen's Report. Have any important qualifications been omitted? Evaluate both lists in the light of the whole study to date and of any other data at your disposal.

How can one tell whether or not he has any of these qualifications before he has had an opportunity to try himself out? Especially consider the phrase "rising to true leadership through a readiness to serve rather than command." (RE-THINKING MISSIONS, p. 292.)

Do the reasons given on pp. 290, 291, of RE-THINKING MISSIONS for the decrease in the number of students offering themselves for foreign service agree with your observations? What is your reaction to each of these reasons?

The Millions Who Stay

Evaluate the following ways in which all Christian students who decide that, for valid personal reasons, they should not go abroad, might still share in the world task as conceived by the Laymen's Inquiry. Check them off as best, impracticable, undesirable, etc.

1. Actively interpret the new world and the new missions to one's own church. Don't merely blow the roof off, but by words, programs, organizations, etc., doggedly win that church to a critical loyalty to *the Christian world mission as it can be.*
2. Choose a life work in one's own country that is also a piece of world reconstruction with and for Christ. (Let the group name some vocations that seem to them to qualify.)
3. Within the life work that is the result of one's conscientious choice, find ways in which one can still be a "weaver of a new world" with and for Christ. (For example, the modification or radical change of one's own profession from within; active membership in the League for Industrial Democracy, the Socialist Party, a social settlement, a city or rural mission, an interracial commission, etc. Name others.)
4. On your own campus find immediate ways of becoming a "weaver of a new world." Consider especially what you could do with and for foreign students. Name other ways.
5. Cultivate, keep and spread among all the people you touch the international point of view, *i. e.*, the consciousness that whatever we are doing here is affecting Shanghai and Johannesburg either for good or ill and that the reverse is equally true. It is the whole world or no world today!

THE NEW MISSIONARY

A Portrait by a Committee on Selection of Missionaries

I. SPIRITUAL INTEGRITY; including:

Deep spiritual life
Faith
Effective prayer life
Ability to live what one preaches and teaches
Reverence for truth
Intellectual honesty
Trustworthiness

The composite ranking of these qualifications has elevated into prominence the principles of honesty and consistency along with the capacity for spiritual experience and insight.

II. UNDERSTANDING OF THE CHRISTIAN MISSION; including:

Intelligent understanding of the Christian message
Conviction of the value of Christian principles
Working knowledge of the Bible
Broad recognition of Christianity's message to all problems of life and the social order
Sense of mission

Without being censorious of the limited understanding and narrowed application of the Christian teaching which may have been characteristic of some missionaries, it is obvious that the missionary of the future must represent a rich and full appreciation of the gospel which is his to interpret, and the nature of his own function in relation thereto.

III. UNFETTERED COOPERATION ON THE FIELD; including:

Willingness to serve under national direction
Freedom from racial superiority
Sympathy with the national aspiration of native Christians
Appreciation of personal, cultural and national values
Sympathy with the development of an indigenous Christianity
Ability to transcend narrow denominational or racial lines

Here is perhaps the most definitive picture of the new missionary. He is caught by the spirit of becoming dispensable; imbued with the necessity of becoming a wise teacher; freed from the stifling restriction of imported forms and prejudices; effective in hastening the rightful supremacy of leaders of genius among their own people.

IV. CERTAIN DEFINITIVE PERSONAL TRAITS; including:

Physical health, good temper, steadfastness, patience, judgment and balance, sacrificial unselfishness, courtesy.

MISSIONS IN THE WORLD OF TOMORROW

Widespread discussion by students and faculty of the issues raised and the challenges put forward by the Laymen's Foreign Missions Inquiry is being sponsored by a special temporary committee:

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